

A
S E R M O N

Preached before the RIGHT HONOURABLE the

L O R D M A Y O R,

T H E

A L D E R M E N,

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C I T I Z E N S o f L O N D O N,

A T T H E

C A T H E D R A L C H U R C H o f *St. Paul,*

On T U E S D A Y, *November 5, 1751.*

By *RICHARD KING*, M. A. K

Chaplain to the Right Hon. the L O R D M A Y O R.

L O N  D O N:

Printed for JOHN BROTHERTON, at the Bible in
Cornhill.

WINTERBOTTOM, }
Mayor.



*The First Court
held on Tuesday
the 12th of No-
vember, 1751,
and in the Twen-
ty-fifth Year of
the Reign of King
George II. of
Great - Britain,
&c.*

IT is ordered, that the Thanks of
this Court be given to the Rev.
Mr. RICHARD KING, Chaplain to
the Right Hon. the *Lord Mayor*,
for his Sermon, preached before this
Court, and the Liveries of the se-
veral Companies of this City, at
the Cathedral Church of *St. Paul*,
on *Tuesday* the fifth Instant, and
that he be desired to print the
same.

MAN.

To the RIGHT HONOURABLE

THOMAS WINTERBOTTOM, Esq;

L O R D M A Y O R

O F T H E

CITY OF *LONDON.*

My Lord,

I Cannot address this Sermon to your Lordship, without putting you in mind how much even different Parties rejoice to see this City under the government of a Magistrate, so able to sustain, and so resolute to execute all the various and difficult parts of his high Office. Your *merit* has raised their expectations; your *honour* is concerned in seeing them all answered; and

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and should I say the highest will not
be disappointed, my opinion will not
be thought partial, though I profess
myself, with the warmest Zeal,

My Lord,

Your Lordship's

most obliged humble Servant,

RICHARD KING.

*St. Mary-at Hill,
November 20,
1751.*

PSALM cxliv. Verse 15. *O.T.*

*Happy are the People, that are in such a
Case; yea, blessed are the People, who
have the Lord for their God!*

WE are assembled here *to worship the Lord
in the beauty of holiness*; and never had
we more reason to do so than on this
occasion.

For wherefore are we now called together, but to
thank the Lord for a deliverance, to which we owe
this pleasing opportunity of visiting his courts? The
remembrance of which mercy should ever make this
day, a day of *praise and thanksgiving*, as well as of *joy
and gladness*.

Our present Business is humbly to beg of God, that
he would perfect our deliverance, by ever keeping us
safe from the secret conspiracies of those, who would
be glad to defile and destroy our *Jerusalem*.

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That he may hear our prayers, and we not frustrate the design of this Anniversary, we should take care to offer them up with pure hearts and holy hands; not more earnestly requesting future favours, than truly thankful for past mercies.

And, to stir us up to the performance of our duty, it will be worth our while to recollect the blessings, which God did (as on this day) *preserve*, and which his providence hath hitherto *continued* to us, both as a *church* and *state*.

Such a recollection will teach us justly to value our situation; a situation few can boast of but ourselves, who profess the purest religion, under one of the best civil establishments in the world. Well then may we say with the Psalmist, *Happy are the people, that are in such a case; yea, blessed are the people, who have the Lord for their God!*

In the verses immediately preceding the text, *David* indeed enumerates several other blessings, which may fairly be allowed to denominate a nation happy: such as, numbers of inhabitants, and a healthy and comely race of children; plenty of all sorts of provisions, and the hopes of its continuance from year to year; a security from foreign neighbours, with peace at home; and

and, in consequence of all this, *no cause of crying or complaining in their streets.*

These doubtless are great and inestimable blessings, which should be acknowledged with the voice of joy and gratitude.

And, though this is but a just representation of our own condition, yet I shall wave the consideration of these particulars, that I may enlarge upon what I propose for the employment of this Discourse, which is,

First, to remark upon the nature of that constitution we live under, so well adapted to all the wise purposes of government.

Secondly, to shew you (what completes our felicity) the superior excellence of the Christian religion, as now held forth to us in the church of *England*.

Thirdly, to provoke you to the duty of thankfulness, by putting you in mind of those particular *deliverances*, which we are now called upon to commemorate.

I. *First*, I shall remark upon the nature of that constitution we live under, so well adapted to all the wise purposes of government.

It is evident, that societies, which were originally intended for the good of individuals, cannot answer that end, without the appointment of some restraining salutary laws ; the *making* and *executing* of which being designed for the benefit of the *people*, whose persons and properties were to be hereby defended, the fountain of all just power may be said to be from *them*.

The difficulty at first was to determine in what hands to lodge it ; and this gave rise to those various forms of government, which we see subsisting in different parts of the world.

The most *natural* kind of government seems to be that of a *single* person, which would also be the *best*, if he, who is to be entrusted with the chief management of it, could promise sufficient abilities, and an inflexible resolution always to do what was right.

But, as kings are but men, and princes but the sons of men, therefore absolute monarchy, or an unlimited use of power, is dangerous, as being too great a temptation to tyranny ; since power naturally tends to corrupt the heart ; in which case the subjects have no remedy left against becoming slaves, but such a one, as may be destructive of the society, to which they belong.

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To avoid this inconvenience, it was thought a more safe and useful step, to devise *mixed* monarchies, in which the prince and the people might have their proper share of power ; the *prerogative* of the one, and the *liberties* of the other, being at the same time a security for the due exercise of both.

And this is the very form of the *British* constitution : a constitution so happily contrived, as to be able, by a wise distribution of power among the three branches of our legislature, to prevent any one of them from *having* or *acquiring* a command or corrupt influence over the other.

To the King, who, according to an old and approved maxim, *in his own person can do no wrong*, is committed the *executive* ; to the people, jointly with him, the *legislative* power. These again are divided into *two* bodies, the *Lords* and the *Commons* ; the former, the supreme judicature ; the latter, the grand inquest of the nation. By the laws of our land, they are designed as a check upon each other, and have a right of controuling each other's determinations.

This subordination of power happily hinders *majesty* and *liberty* from trespassing upon one another, and keeps the governors and governed within their just bounds ; and the authority of each is now so distinctly ascer-

ascertained, that an encroachment upon either may be soon discovered, and a stop put to it, e'er it proceeds too far.

While each part of the legislature acts with such an independency, as can alone keep up the several degrees of power, delegated to them, our constitution must continue in it's full vigour, and much good will result to every member of the community—

From these brief remarks made upon our government, we may be assured of this as a truth, that no one was ever better adapted to secure the happiness and welfare of a people living under it. Yet, as every system of human invention must be liable to some objections, so we cannot but allow, because we have so-
verely felt, that *our own* is not entirely free from them.

The *English* annals afford us instances of various and frequent disturbances, that have arisen from disputes between *prerogative* on the one side, and *privilege* on the other.

To what lengths they have been carried, fatal experience informs us. But then, whatever struggles our countrymen met with for the present, these, in the end, reduced them to the necessity of acting in such a manner, as brought the State back to its primitive institution,

tution, and proved the goodness of those principles, upon which it was founded.

Instead then of repining at any expence of blood or treasure, which the preservation of our liberties has already, or may hereafter cost us, let us think ourselves sufficiently repaid, while we are able to stile ourselves a free nation ; and such we have it in our power to continue, if we will but pursue the plan, chalked out to us by our ancestors.

The way to do this, is to keep up a spirit of liberty, ever jealous of, and careful to prevent any invasion upon the fundamentals of our constitution.. It is this spirit, which distinguishes the patriot from him, who is governed by party. It is an enemy to faction, and prefers the love of country to every other consideration. It is this spirit, that has served us in the greatest extremities, and makes us now the envy and glory of all around us.

But, notwithstanding all those temporal advantages we reap, as subjects of a government, so wisely framed, and so well constituted as *ours* ; yet what completes our happiness will be best seen under the *second* head, by shewing you the superior excellence of the Christian religion, as now held forth to us in the Church of *England*.

land. Blessed are the people, who have the Lord for their God !

II. In order to do this, we shall consider the superior excellence of the Christian religion as *it is in itself*; *first*, with respect to the Divine Being.

And it gives us such a knowledge of his Attributes, as makes our conceptions of him the most perfect, that we are able to form. It teaches us to look upon, and adore him, not only as the *Creator* and *Preserver* of all things, but as the *Redeemer* of lost man by his Son *Christ Jesus*; this being that great mystery of godliness, which before had never been so clearly revealed, but is now made fully known unto us, *according to his good pleasure, which he had purposed in himself.*

It gives us to understand, that *God is a Spirit*, and, accordingly, it commands us to *worship him in spirit and in truth*; to offer him *the calves of our lips before the calves of our stalls*, and the service of the heart before both.

The doctrines, by which we are enjoined to regulate our practice, are such, that to perform the duty of a *Christian* is no more than to perform the duty of a *man*; and they are also so agreeable to our natures, that

that we should have been obliged to receive them, whether any revelation had intervened or no.

To love and fear *God* ; to be just and charitable to *others* ; to be chaste, sober, and temperate *ourselves* ; all these are but the rules, which *reason* itself dictates to us for our conduct ; and they are the same, which make up the religion of Christ.

Man's depravity and inability to follow these rules, contracted by the fall of our first parents ; and the sentence, incurred by their disobedience, including all mankind in it, made the republication of *them* necessary under the Gospel-dispensation, in which God enters into a new covenant with man, and, upon certain conditions to be performed by him, and the use of certain ordinances, which he has thought proper to appoint as badges and seals of this covenant, as set forth to us in the scriptures ; I say, upon these considerations, man's sins and transgressions God promises to remember no more.

Here then a new scene opens ; and *Christianity*, in this view, may be reckoned *as old as the creation* ; for all *moral* duties are the same now they ever were, only heightened and improved under the Evangelick scheme ; enjoined with greater authority, enforced with more powerful sanctions, and the per-

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formance of them encouraged with such promises of assistance, as no other religion ever yet afforded.

We are now assured, that whatever difficulties we meet with, whatever temptations may offer themselves in the way of our Christian course, (which the Scriptures properly term *a warfare*) the succour of Divine grace will be bestowed upon all, who duly pray for it, so that we may say with the Apostle, *most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

This is the superior excellence of the Christian religion, considered in *itself*.

And it is our peculiar happiness, to profess it in the Church of *England*, in its greatest and real purity. We are now no longer forced to receive *for doctrines, the commandments of men*. We worship God, according as we are taught to believe of him, without idolatry or superstition, not directing any part of our worship to creatures, whether Saints or Angels. We trust to the merits of Jesus Christ alone for the pardon of our sins, and look upon all *Indulgencies* from secular powers, as *the cunning craftiness of men, whereby they lie in wait to deceive*, and

a shameful abuse of our most holy religion. We now search every one of us the Scriptures for ourselves, in our own tongue, and give our assent to the contents of them, not implicitly, but after a full conviction of their being of divine authority, despising tradition, as one of the arts of Priests, *who handle the word of God deceitfully*. We repent of our sins by confessing them to God, and to him only. All other kinds of confession, all arbitrary penances, and pretended hasty absolutions, we condemn as the inventions of that son of perdition, that Anti-christ, which was to come into the world, to usurp and tyrannize over the consciences of weak brethren. We allow of those sacraments only, which Christ hath appointed in his Church, and, in the use of them, suffer not ourselves to be imposed upon, by the doctrine of *Transubstantiation*, which we reject as groundless, absurd, and impious.

Such is the excellence and purity of that worship we are now admitted to, in opposition to the corruptions of *Popery*. This is that religion, the members of which make up that spiritual building, *where Jesus Christ himself is the chief corner-stone*. And upon this foundation it is, that the Church of Eng-

land is so securely laid, that we are told, *the gates of hell shall never prevail against it.*

Hitherto this promise of our Saviour concerning his Church hath been wonderfully fulfilled, notwithstanding the imminent dangers, to which it has been so often exposed; and the design of this assembly is to thank God for the gracious preservation of it, as upon this day.

And, the better to provoke you to this duty of thankfulness, I shall, in the *third* and *last* place, put you in mind of those particular *Deliverances*, which we are now met to commemorate.

III. The business of this solemnity will oblige us to look back upon what immediately followed, after the death of that famous Princess, who once did her Country so much service, and now does so much honour to our history.

Her successor was scarcely settled on the throne of *England*, before the restless spirit of *Popery*, stirred up, and assisted by various parties, began to try its greatest efforts towards bringing this nation into subjection to a foreign *Court*, of *its own* profession, and consequently an enemy to *ours*.

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It had been very busy, ever since the times of the *Reformation*; and had exercised its persecuting power upon many of those, who were bold enough to appear in defence of so interesting a cause. The *Protestants* of *France*, were an early and shocking proof of its bigotry and cruelty: and what the *Evangelical* churches suffered in other parts of *Europe* is even yet fresh in the memories of many. The short reign of *Queen Mary* will ever be a sad example of what our forefathers then underwent, and should be a caution to us of what we ought to fear, if ever the *Papists* get the reins of government again into their hands.

But, to give us a thorough detestation of their principles and doctrines, we need only reflect (and we cannot reflect without horror) upon the intended mischiefs of this day; mischiefs, that very nearly threatened us; and which, had they taken effect, (so extravagantly wicked was the contrivance) would have destroyed a whole nation with one stroke; so that we may on *this* occasion make the same appeal the Prophet *Joel* made upon *another* — *Hear this, ye old men, and give ear all ye inhabitants of the land! Has this been in your days, or in the days of your fathers?*

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Of all the measures, that had been yet taken to put an utter end to the blessed *Reformation* in *England*, none were ever so black and horrid; none ever promised to be more successful; none were ever nearer an accomplishment of all the ruin they were big with, than those, which we are now calling to remembrance.

And, when we consider this, and what we must have felt, in case they had succeeded, and the seeming impossibility there was of escaping from the hands of such desperate enemies, we have great reason to bless God, who saved us by a miracle of his providence, and say, *not unto us, O Lord, not unto us, but unto thy name give the praise.* —

And this praise is still farther due to him, who, being infinite in mercy, was pleased to make us *once more* an instance of it, by putting it into the hearts of the people to oppose, and by inspiring them with such a spirit of liberty, as enabled them to succeed against those, who had made a *second* attempt to subvert our *Church and State*.

If our religion and laws were then in the greatest danger, it was owing to such a stretch of the *Prerogative*, as was never known, until the times we
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are speaking of, through the whole succession of our Kings from the *Conquest*.

We have before taken notice, that, agreeably to the nature of our Constitution, the *King, Lords, and Commons*, are the supreme *Legislative* power, and that no law can be made without these *three* powers conjunctively.

That the King has a *discretionary* power in cases, where the law has made no provision, we grant, and this is what is termed the King's *Prerogative*.

But the prevailing principle of these times was to dispense with all laws. Nor did the Prince, then on the throne, want creatures, who by their wicked counsels were ready to gratify his unbounded thirst of power, by encouraging him to believe, that *the King might act without law*.

In pursuance of this wild scheme, he published such *Declarations*, as could not but alarm all those, who had any regard for their own safety and property, or the very being of that Constitution, which was so glaringly struck at.

The most prudent, as well as most modest methods, were sought out to prevent the grievances, that were coming on: these were tried, but without success.

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If the King saw, yet he persisted in his error ; and his subjects saw too much, to bear such an open and avowed violation of their liberties any longer.

This forced them to take such measures, as became the assertors of publick liberty ; and God vouchsafed to bless them with such success, as delivered this nation from the fear of groaning under *Popish* tyranny, the natural result of arbitrary power, and restored to us all the privileges, which, as *Protestants* and *Englishmen*, we can wish to enjoy.

Shall we not then again return thanks unto Almighty God, for this his *second* Deliverance, and, with the highest degree of rapture and exaltation, say, *happy are the people, that are in such a case ; yea, blessed are the people, who have the Lord for their God ! —*

These words have afforded us ample matter of speculation, and very suitable to that solemn thanksgiving, which we are now met to offer unto God.

I would only trespass a little longer upon your patience, while I just observe upon the manner, by which we may make our *behaviour* answerable to our duty.

And

And, *first*, with relation to the blessings we enjoy as *Protestants*, or members of a *reformed* Church under our present happy establishment.

These should oblige us to take care, that *our conversation be as becomes the gospel of Christ*. As our *worship* and *doctrines* shew, that *we have the Lord for our God*, so should our *works* and our *lives* be agreeable to the same, and in nothing more so, than by going on to *keep the unity of the spirit in the bond of peace*.

I speak this with respect to that moderation we ought to shew to those, who differ from us under an allowed *Toleration*. If they will not hold *Communion* with us of the *Established* Church, still let Brotherly Love continue on both sides : and, while we are thankful for, and glad to make use of the book of *Common Prayer*, according to the form Prescribed to us in our *Liturgy*, let us not envy *them* that liberty of conscience the law permits them. The causes of *Separation* be to themselves. Let there be no occasion given on our parts to justify them. Let us always make our Saviour's rule the measure of our acting towards *them* and all men ; and then we shall sooner come to be *like minded one towards another ; and with one mind*

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and one mouth to glorify God, even the Father of our Lord Jesus Christ.

Lastly, and to fill up the measure of our duty, let us consider of the methods we should take to speak our thankfulness for the privileges we share as *Englishmen*, which are all owing to the *Deliverances* of this day.

And here, let us in a particular manner rejoice, that we have a King to reign over us, who is blessed with a spirit of discerning to see wherein the happiness and safety of his government and people consist, and what will most effectually procure both.

In return, our obedience ought to meet his care and concern for the publick good, with a proportionable chearfulness and alacrity.

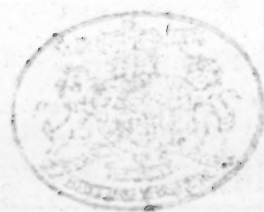
Circumstances require at present, that we should sympathize with him on account of such accidents, as the best of Kings, we see, are liable to, and which they cannot but feel like other men. Shall He then have cause to mourn, and shall not we join to bear the burden of his woe? His forrow had scarce spent itself for the loss of that *valuable Prince* whose death we so lately and so sorely lamented, when Providence thought fit to try his
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Christian resignation by a repeated severe stroke in taking from him and our hopes, a young Hero, adopted into his family by a Marriage, from which we had presaged the greatest glory, the brightest triumphs, and the most distinguished prosperity to these nations.!

But He, of whom we expected all these things, is no more!

However such a reflection may a little sully the lustre of this day's rejoicing, yet, God be praised! the King still lives. And, to conclude our wishes in the more expressive sublimity of the *Eastern Stile*; **MAY THE KING LIVE FOR EVER! Amen!**

F I N I S.



An special Court held on
Saturday the 8th Day of No-
vember 1755, and in the
Twenty ninth Year of the
Reign of King GEORGE
the Second of Great Bri-
tain, &c.

Jamieson, Mayor.

It is ordered, that the Thanks of this Court be
given to the Reverend Mr. Mayne, for his Sermon
preached before this Court, and the Livings of the
several Companies of this City, at the Cathedral
Church of St. Paul, on Wednesday the Fifth Instant,
and that he be desired to print the same.

M. A. N.